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The South African Outlook

JANUARY 1, 1953.

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The South African Outlook

All that is needed for the triumph of evil is that good men do nothing.

* * * *

A wonderful Response.

The terrible tornadoes which have taken so many lives and destroyed so many homes in two Native townships on the Witwatersrand have sent a shudder through the country. The stories and pictures of these calamities have been heartrending : imagination cowers in front of them. But how full-heartedly we may thank God for the response awakened among Europeans of all classes, which has once more revealed the generous heart which beats under its ultra-materialistic exterior and the Rand's great effort was reinforced from all over the country. The outburst of manifold helpfulness was very remarkable—hundreds of blood-donors lining up within an hour or so of the call for them, a Relief Fund reaching twenty thousand pounds in a few weeks, great quantities of food, clothing, fuel, building materials, and other necessities pouring in. It was all very heartening evidence of the existence of a great store of goodwill and neighbourliness, prompt to help according to need and quite irrespective of colour. There, it seems to us, is a foundation on which to build our life together in South Africa.

* * * *

South Africa, the United Nations, and South West Africa.

It is to be regretted that the negotiations between the Special Committee of the United Nations Organisation

and South Africa in regard to South West Africa have been broken off without reaching any satisfactory understanding. The matter now goes before the Trusteeship Committee by means of a report from the Special Committee. This report states that there was agreement on some important points, such as :—

that a new instrument should replace the former mandate that it should revive the " sacred trust "

that in certain conditions the Union Government would supply information on its administration of the country as formerly supplied under the former mandate

that the administration should be under some form of supervision.

But South Africa's proposal that the new instrument should be concluded with Britain, France, and the U.S.A. as a supervisory trio rather than with UNO was unacceptable, as was also her idea that there should be a form of judicial supervision by the International Court of Justice.

There appears to be some doubt whether the Trusteeship Committee will be able to discuss this report during the present session of UNO, owing to the pressure of other business. Whether the matter is dealt with now or on some later occasion, it seems clear that South Africa's unwillingness to be answerable to UNO as a whole is going to be unpopular with that body, which is considered to be unlikely to agree to deputing to any other authority a responsibility which it claims to be its own.

* * * *

Houses for Africans.

The recent Regional Conference on Housing Research in Africa South of the Sahara was a good deal impressed by a bold but by no means hare-brained scheme in regard to Native housing put forward by Dr. H. S. Steyn of Pretoria University's Department of Statistics. Starting from the opinion offered by the Native Affairs Department as a result of its surveys that about 350,000 new houses for Africans will be needed in the next ten years, the scheme aims at producing 35,000 houses a year for ten years. To finance this it proposes Government borrowing of ten million pounds annually for ten years, with interest at four per cent. Dr. Steyn's idea is that forty-five per cent of this money should be used for economic and the same percentage for sub-sub-economic housing, leaving ten per cent for sub-economic. With the three grades of homes costing £400 for economic, £300 for sub-economic,

and £250 for sub-sub-economic, it is reckoned that rentals of 36/3, 15/3, and 6/6 per month will meet all interest and redemption charges. The total annual cost to the Government would be £1,667,100, a modest figure for the results to be achieved and in view of the fact that at present Government is losing £1,250,000 a year under the prevailing system of sharing losses with local authorities. Dr. Steyn appeared to make out a good case for the financial feasibility of his plan. Two other major problems would have to be faced—materials and labour—the one little more than a matter of priority, and the other entirely soluble on the working basis which the Springs Municipality has been using with success. It would seem that this great, dark bogey of Native housing can be dealt with perfectly well if only it is faced resolutely and on a national scale.

* * * *

Black and White at the Universities.

The Prime Minister rather unexpectedly used the opportunity of the graduation ceremony of the University of Stellenbosch, (when as Chancellor he had the pleasant duty of conferring a degree on his own son), to address himself in warning to two other universities—Cape Town and the Witwatersrand. Being, as we know, quite unable to see any sort of middle way between apartheid and total assimilation, he was concerned to admonish them about the dangers which seem to him to be latent in their policy of social separation combined with academic equality. The main burden of his address, as summed up in the daily press, was therefore much as one would expect, but some of his arguments were neither convincing nor acceptable. He put forward two points as deserving special consideration. The one was how far the domestic policy of these two universities is in step with the traditional policy of the country and the state, and the other was whether it is healthy and practical. Now as regards the first—pausing for a moment merely to note that the University of Cape Town has been in step with the traditional policy of its state since its origins in 1829—the question at once arises of the real function of a university that would fulfil the implications of its name. Is it to be bond or free? Is it to be tied to the service of the government or to be free to serve knowledge and life? Is it to lead or to follow? Is it to venture, to pioneer, to explore, to experiment, or is it to do only what the politicians of the day tell it? This is, of course an ancient and persisting issue, and to progressive people the answer is not in doubt. Besides, in the long run the matter rights itself, since the university that ceases to serve its true purpose with efficiency and acceptance declines and dies.

As regards the Prime Minister's second query, as to whether the policy of these universities is healthy and practical, the answer would seem to be that it is a policy

which has got to be made so, for in the wider setting of our national life in this continent it is the only one that stands between us and ruin. In a matter so vital it is entirely right that at least some universities should demonstrate the way of it, and in doing so provide the meeting place for some of to-morrow's leaders during their formative years.

* * * *

Where to send the Indians?

The people of simple faith in all that they are told and of little sense either of reality or of humanity, having for long been encouraged to cherish the idea of Repatriation as the master solvent of the South African Indian problem, were rather shaken when at the Natal conference of the Nationalist Party the Minister of Lands said bluntly that while Repatriation seemed to him to be the ideal solution if it were possible, it was quite useless to discuss it now. It was only possible to "repatriate" to India and Pakistan, and those countries were entirely uncooperative. It was a most disconcerting bit of honesty on the Minister's part, and a variety of suggestions for an alternative home were offered—a big ghetto, a special reserve, British Somaliland, Brazil, even Marion Island! This mass repatriation idea is popular whenever there is an election in the offing in Natal, and the Leader of the Opposition has been talking about a conference with the Indian Governments with a view to arranging it. The sooner South Africa throws the idea of forcible mass repatriation overboard the better for her good name and for her hopes of coming to Christian terms with the problem.

* * * *

Mr. Bunting's Election.

The Cape Western Native Constituency has elected as successor to its former member, Mr. Sam Kahn, who was unseated by the Government under the Suppression of Communism Act, another man of similar affiliations, Mr. Bunting, who also has been 'named' under that Act and has been editor of the *Guardian*, a paper banned as communistic. The gesture is, of course, quite futile in itself, but there are points about it which invite reflection.

The African National Congress had instructed its following to boycott the election entirely, yet Mr. Bunting, although taking no active part in soliciting votes, had a bigger poll than was given to Mr. Kahn at the previous election. Moreover, the Minister of Justice had issued an order prohibiting him from becoming a member of Parliament, and this was well known to the electorate. These facts suggest very strongly that these Africans have at least one very desirable quality as voters in that they are not prepared to be dragooned from any quarter into failing to support the man of their choice. They have asserted themselves as free men and have both flouted their own Congress as being to this extent at least out of touch with its following, and have also made very clear their reactions

to what they regard as the interference of the Government.

This election is further evidence of the disquieting fact that present Government policy is a boon to the agitators and is defeating its own ends by making things easier for the Communist cause, which thrives on discontent. That the Government has taken to itself arbitrary and all too easily abused powers to render such actions of no effect is of small comfort. It is dealing with the danger at the wrong point.

* * * *

Senator Brookes.

It is very grievous news indeed that Dr. Edgar Brookes has felt constrained, under the pressure of ill health, to announce his retirement from the Senate which he has for so many years so signally adorned. It is probably true that to most of our readers it is he who has appeared to be the member who, in regard to all Non-European matters at any rate, has really counted for most in that not always very august body. Certainly there has been a wealth of knowledge, a clarity of expression, and a quality of spirit behind his utterances which have lifted them high above most, and have made him at once admired and feared by the reactionaries and illiberals. At the same time his rich knowledge of law, of economics, and of political science has enabled him to make most valuable contributions to the Senate's debates on topics other than those connected with the Native affairs which were his chief concern. It is very much to be hoped that his health will improve and that at least his ability to contribute to our journals will be restored, for in this way he has served the Christian cause with no less distinction than with his voice. To many scores of thoughtful citizens the column which he filled for some years was the most eagerly awaited item in their weekly *Forum*, and, perhaps, their first reason for subscribing to it. It will be a welcome day for them when Dr. Brookes is able to resume something of the same sort, for they have learnt to set a very high value indeed upon his conviction and clarity in expressing the Christian point of view on all sorts of matters.

The Senate has our sympathy, for it is losing not merely one of its best informed minds but also one of its choicest spirits, and it can ill afford to do so.

* * * *

Professor Kirby retires.

The University of the Witwatersrand loses one of its most distinguished figures with the retirement of Professor Percival Robson Kirby, Head for many years of its Department of Music. The cause of Music was his chief, but by no means his only interest, and his services in connection with it may without exaggeration be described as many-sided and brilliant. They have been the rich fulfilment of a distinguished academic career at the University of

Aberdeen and, after that, at the Royal College of Music in London under the great Stanford. His first post in South Africa, as Organising Inspector of Music under the Natal Education Department, brought him into contact with Non-European music, which henceforward held his keen interest and led to his important expeditions to many Native areas in order to survey the musical practices of the African. Out of these came his valuable work on "The Musical Instruments of the Native Races of South Africa," and also his remarkably complete collection of African musical instruments, past and present. His helpfulness to several Africans in the guidance and furtherance of their musical studies was unfailing and fruitful. As a comparatively young man his great services as composer, teacher, and interpreter of Music were recognised in the highest quarters of his profession by his election to one of the fifty coveted Fellowships of the Royal College of Music *honoris causa*, at the same time as such notable figures as Elgar, Henry Wood, Goossens, Holst, and Stokowski.

But wider interests were by no means excluded by his first love, which rather led him on to fruitful activity in the realm of ethnology. He has played a major part in the study of the Kalahari Bushmen in their remote and scattered lands, and later has devoted his spare time to some of the by-ways of South African history. Particularly valuable have been his discovery and editing of the lost diaries of Dr. Andrew Smith. The *Outlook* desires to add its tribute to one who with eager enthusiasm and great ability has served South Africa and all its peoples in various important directions.

* * * *

Dr. Marcel Pradervand.

Lovedale recently benefited from a stimulating visit of Rev. Marcel Pradervand, D.D., the Executive Secretary of the World Presbyterian Alliance. As the visit coincided with the closing days of Lovedale's session, it was not possible to arrange for large gatherings, but Dr. Pradervand met with various individuals and with ministerial groups representative of the Bantu Presbyterian Church and the Presbyterian Church of South Africa. To those Dr. Pradervand explained the working of the Alliance with its sixty constituent bodies and its forty million members. Dr. Pradervand's headquarters are at Geneva, but he travels extensively. Last year he was in North America and Latin America. This year he is in Africa. Next year he expects to be in India and Australia. He hopes before leaving South Africa to form a co-ordinating committee of the Reformed Churches in South Africa.

We believe that nothing but good can result from contacts with one so steeped in the history and traditions of the Reformed Faith, so charming in personality, and so faithful to the Evangel.

* * * *

The Union and the High Commission Territories

THE White Papers issued recently by the South African and British governments and setting out the history of the negotiations between them since the establishment of the Union in regard to the possible transfer of the High Commission Territories, do not add very much to our knowledge. The two papers are not identical but such variations as there are between them do not appear to be particularly significant. Nothing in either of them throws any light on the puzzling question of just why Dr. Malan desired their publication at this particular juncture. It seems possible that they may bring a measure of reassurance to the Africans involved, but it may be presumed that this was not a consideration which carried much weight with him.

REASSURING ASPECTS

This reassurance appears mainly in the emergence from the succession of documents quoted of the consistently steadfast way in which the British Government has maintained its original undertakings given at the time of the establishment of the Union. The preface to the British Paper, for instance, reproduces the undertaking given by the British Secretary of State to a deputation of Swazi chiefs in 1923.

"When the South Africa Bill was before the United Kingdom Parliament" he said, "pledges were given by the United Kingdom Government that Parliament should have the fullest opportunity of discussing, and, if they wished, disapproving any proposed transfer of these territories, and also that the wishes of the inhabitants would be ascertained and considered before any transfer took place.

"These pledges have since been repeatedly reaffirmed by, or on behalf of, successive Secretaries of State, and an explicit undertaking has been given that Her Majesty's Government in the United Kingdom will not support in the House of Commons or elsewhere any proposal for transfer if it involves the impairment of the safeguards of Native rights and interests which the schedule to the South Africa Act was designed to secure."

Furthermore, there is also in this preface what amounts to a reinforcement of this reassurance in the reference which it makes to the fact that the passage of the Statute of Westminster has made it possible for the South African Parliament to amend the schedule as it may desire. (The schedule is not entrenched in any way) "Thus" it says, "the whole constitutional position, against the background of which Section 151 is enacted, has changed, and the effect of the safeguards, as originally framed, radically altered. The transfer of the administration of the High Commission Territories would now involve something of the nature of a conveyance from Her Majesty's Government in the United Kingdom to Her Majesty's Govern-

ment in the Union of South Africa, and would require not only acceptance by the Union but also relinquishment of authority by the United Kingdom."

This is clearly intended to declare that, whatever South Africa may elect to do about the schedule, Britain is not going to be a party to any transfer which might damage African rights. This gains added force by appearing almost under the immediate shadow of recent antics in the Union in connection with another part of the South Africa Act. The fact is latent here, though it is not even suggested, that Britain is alive to the curious inconsistency of an appeal in this matter to the South Africa Act by a Government which has shown such scant respect for such of the most solemn undertakings embodied in that Act as it has found inconvenient to its purposes.

THE UNION'S POLICY IN THE EVENT OF TRANSFER

The most recent negotiations between the two Governments took place in 1939, at which time a memorandum was drawn up by our Government after discussion between General Hertzog and the then Secretary of State concerned, Mr. Malcolm Macdonald. This made certain proposals for the administration of the Territories if they should be transferred, and has not previously been made public. It is perhaps the most interesting part of the Paper.

Our Government said that it intended that:—

The tribal system and authority of the chiefs should be maintained.

There was to be no alienation of any land in Basutoland, nor of any land which formed part of the Native reserves in the other two territories.

No Natives should be brought for settlement into Basutoland or into the Native reserves of Bechuanaland or Swaziland without the consent of the inhabitants of the areas concerned.

The existing educational, medical, and other social services, as well as agricultural schemes, should be continued and extended as circumstances allowed.

As regards the rights of Europeans, it was believed that those residing in those Territories wanted to enjoy all the rights and privileges and to be subject to all the duties and obligations of the Europeans in the rest of the Union. These rights should include the parliamentary franchise in accordance with the laws of the Union, and European owned land in Bechuanaland and Swaziland should be placed on exactly the same footing as European-owned land in any other part of the Union.

For the Native population the Union Government undertook to apply the system of government outlined in the schedule to the South Africa Act. It did not contemplate any departure from the terms of the schedule, but if it

should do so after the transfer it undertook to consult the British Government.

A commission of not fewer than three members would advise the Union Prime Minister on administration and legislation.

WHY PRODUCE A WHITE PAPER NOW?

These Papers are in the main historical and give a summary of the approaches made at various times by South Africa and the consistent British reaction to them, but they appear to contain nothing that affords any clue at all as to why they have been published now. The initiative came from Dr. Malan, and Britain has done its part in response but we are still at a loss to know why our Prime Minister has pressed for them. For it is lamentably clear that the prospects of the transfer being acceded to and accepted were never so dim as they are today, and unless Dr. Malan has just got "a bee in his bonnet" about the matter he must know this as well as anybody. He must also be familiar with the eminently sensible views which General Hertzog expressed more than once about the unwisdom of forcing a million unwilling Africans into the Union. He will recall that his former leader said in Parliament in 1925, "Our position has always been as a Party that we are not prepared to incorporate in the Union any territory unless the inhabitants of the territory are prepared to come in . . . if they are not, very well, I am not prepared to have them incorporated in the Union." He must also be aware that the large majority of the white people in South Africa will agree with this. Moreover he is, surely, perfectly well aware that the opposition on the part of the Africans in the

Territories is far more resolute and widespread and vocal than it was then or has ever been; else why his most undiplomatic and rather peevish hints on more than one occasion about economic pressure to break down their intransigence?

Why, then, is the matter being pressed now? Some are convinced that it is an electioneering manoeuvre—a safe explanation for all the vagaries of the politicians at the moment. But it is difficult to see how it is going to be to the advantage of his government to attempt to saddle the Union with a considerable additional financial and administrative burden when both men and money are short, unless he sets some value on what might be thought to be another stick to beat Britain with. It does not seem to be an adequate explanation. Another suggestion is that the acquisition of the Territories may seem to him to be going to help in finding the land needed for his apartheid dreams, seeing that he has little or no hope of getting it from the Europeans—who have votes. But only somebody who merely looked at the map without knowing anything about the countries on it could have any hope in that direction. Indeed, the answer to the question "Why?" appears to elude us all.

One thing is established more clearly than ever by these White Papers, and it is that the Territories must be wooed and that the wooing is going to be a very long business. The lady in the case cherishes very strong prejudices, and the suitor's ways, especially in more recent years, have strengthened them vastly. If he is to win her he must be prepared to take plenty of time and to find a new technique.

Peace with our Fellow Men

A WORD FOR OUR TIME

(A translation of an article by Professor G. B. A. Gerdener, of Stellenbosch, in the Christmas number of "Die Kerkbode")

THERE was a time when the Covenant-God of Israel had to warn His people because they were saying "Peace, peace, when there was no peace." This was due to the mutual disagreements and disputes in the community. The relations between man and wife, employer and employee, old and young, were out of joint, and so there was no peace. There is an important lesson for us in this.

If we accept the Gospel we must start with peace in our own hearts, but we must not stop there. Peace must flow out from this into our homes, our society, the world. The Bible makes it clear "if a man say, I love God, and hateth his brother, he is a liar."

One may wonder if the hermit in his solitude, or your Robinson Crusoe in his island loneliness with nobody to consort with, can have peace. Love demands somebody to love. Even in the great crowds of a world-city a man can feel sadly lonely. In other words, man's heart is

without rest until it finds rest in God. But then God is an active seeking, helping being, and nobody can really live in fellowship with God and in peace without himself helping, seeking, and working. Peace with God in one's heart must necessarily lead towards peace with others, peace in our relationships, peace on earth.

Peace in our own Hearts.

A man is a bit of a community, he is a social being; some call him a herd-animal. Nothing is more tragic than when he is turned out of the flock. God's will in this matter is laid down in the creation ordinance, "It is not good that man should be alone." Just as the Lord has given His peace to man, so are we admonished to "follow peace with all men." But this must always begin with peace in our own hearts. Life has an outward as well as an upward direction. We may distinguish between the two tables of the Law, but we cannot separate them. The

law of fellow-feeling stands on the same level as the law of love to God (Matt. 22. 39).

This truth about peace in our relationships covers not merely human life but the whole creation. If we do not keep peace with animals they scratch, bite, kick, gore, and tear us. The same ground which can give me food can be so exhausted or washed away that I may die of hunger. The water which quenches my thirst can cause my death if I drown in it.

Well then, if I must be on good terms with the irrational creation, how much more with my fellow-men? Otherwise he may feel and suffer injury, may lose his peace. The man who lives as though he were not his brother's keeper will go through life with the brand of Cain on him and be a wanderer and a fugitive on earth. Even my refusal or neglect to take notice of my fellow can rob him and me of peace and bring suffering to us both. It is an awful thought that in the last judgement account is going to be taken of what we have *not* done for the stranger, the hungry, the prisoner.

Life is not made up of closed units. No man exists for or through himself alone. "None of us liveth unto himself." Life is an organism and all its parts must work together if the whole is to respond to its end. Just as in the war thirteen men were needed to keep one man in the trenches supplied with food, uniform, and ammunition, so each of us constantly needs numbers of our fellows to ensure our usefulness; and they again in their turn need us.

THE QUESTION OF RELATIONSHIPS

It is our mutual dependence on each other that makes the matter of our relationships so vitally important. If we fail to live in peace with each other, loss will be felt somewhere. Although the cogs of a machine may still be sound if the oil is lacking, they run dry and bind themselves fast.

The right relation must prevail in the family. There is the power-centre of the people's life. Dispute and discord here lead on to weakening and strife in wider spheres. It was with the words "Peace be to this house!" that the Lord began His commission to the Seventy. If there are peace and good relations between man and wife, parents and children, employer and employed, we may expect peace and cooperation in the community.

To the question, "How far must our support of peace and goodwill extend?" the Bible gives a clear answer—"In so far as lieth in you live at peace *with all men*." Yes, with *all*—English-speaking and those who disagree with you, Jews, Natives, Mohammedans. We are all, of course prone to associate rather with our friends and like-minded folk, and to be at ease with them. But for the Christian this is not the real test. "For if ye love them that love you, what reward have ye? do not even the publicans the same?"

In this approaching Christmas-tide the word Peace will once more be often on our lips, and it is well that we should ask ourselves, "How far does my peace reach in my daily contacts? Are there people with whom I am bad friends, whom I do not greet, with whom I rarely or never associate notwithstanding that they are neighbours or members of the same congregation?"

RELATIONS IN SOUTH AFRICA

It may be questioned whether there is any other land in the world where the question of relationships demands more of the Christian body than South Africa. There is, to begin with, the relation between English and Afrikaans-speaking people. Often this is very strained. Or we live alongside each other, but askance, even when we both bear the name of Christian. To love our friends is no great art, but the Word commands us to love our enemies, bless those who curse us, do good to those who hate us, pray for those who spitefully use us.

All too often difficult people simply fall outside the scope of our life plans, and the question of whether they too do not fall under the "*all men*" of Romans 12. 18 demands an answer. Naturally it is much easier and pleasanter to spend our lives with like-minded and kindred spirits, but the ideal of the life of faith is not reached in that way.

And then the non-Whites? It is quite possible that more than one of my readers will agree with me thus far; but now something in our inmost heart begins to rebel, for the Coloureds and the Natives try our patience so sorely. This may well be so, and yet we realise that we cannot get along without them. They are necessary to us because their service benefits us. But do we recognise that the best and most lasting service can be given only in an atmosphere of trust and peace? All strain and suspicion spoil that peace and cooperation. If anybody is essential to me, then I on my part must strive to make myself essential to him. Are we indispensable to our employees? Do our word and example benefit them?

OURSELVES—AND THE NON-EUROPEANS

What ideas do we entertain towards the Non-Europeans in our kitchens or on our farms? Are they a necessary evil, or subjects for interest and friendliness? If the good spirit is lacking it will poison our spiritual lives and swallow up our peace, while at the same time the dependents feel repelled and estranged. If "*apartheid*"—or "*development on their own lines*," as our Church prefers to call the relationship—must lead to estrangement and alienation there are no beautiful prospects for our beautiful homeland. Nothing but the motive of kindness, which does not grudge the best to each section, can justify this policy and bring it success.

Already there are grades of development in the group of which account must be taken. The master-servant rela-

tionship which still exists with the day-labourer will not always continue. See how the words of Philippians 2. 3, "in lowliness of mind each counting other better than himself," cut all feeling of superiority right through the middle. We are all aware that the day of such forms of address as "aia" and "outa" has gone for good; but the terms *kaffer*, *meid*, *hotnot*, and *swartgoed* are not fitting on the lips of a courteous person, and least of all on those of a Christian. Let us not be too sure that we have nothing to learn from our dependants. It may be that we have taught them nothing! It may be that you who are reading this have never got so far as to admit the equality of us all before God, and to give effect to our spiritual oneness in Christ in the fellowship of the family altar.

MUTUAL ESTEEM AND CONFIDENCE

How fruitful our regular missionary work would be if only we all showed an exemplary and peace-loving spirit. Even the thousands of pounds which we provide for it cannot compensate for the damage caused by unfriendly words and unfair dealings.

Between the sickly sentimentalism of the flatterer and the rough mastery of the would-be boss there is fortunately a golden mean of sober kindness which invites us. This is the most important stage of our problem of relationships

in South Africa. It is not legislation, congress resolutions or statements of policy, but the relation of confidence and peace. Again and again in discussions with Non-Europeans it seems that we do not know each other and so do not care for each other. Moreover we do not trust each other. Here we have a considerable leeway to make up in all spheres. And the Non-Europeans too must resolve on cooperation and the acceptance of responsibility. Mutual esteem and trust will solve more than half of our relations-problem. But you must not wait for Parliament or any congress resolution. Begin now in your home and community and you will have the atmosphere that is favourable for future collaboration.

I close with this thought: peace in one's own heart must bear fruit in our relationships. We must live in peace with all: if we do that the peace in our own hearts will grow. The peace which God gives me in my heart will increase according as I live in peace with my fellows. "Peace was taken from the world" said Martin Niemoller recently in a sermon in Moscow, "when Adam desired to be more than a man and rebelled against God. Peace will return as soon as man no longer desires to be a superman, but is willing to be a child of God and a brother of his fellow-man."

Lovedale Bible School

ANNUAL REPORT 1952

1. TRAINING COURSES IN EVANGELISM

(a) Evangelists' Course.

(i) *Students.* It has become almost traditional for the course in evangelism for men to begin on the first Sunday in February and to end on the last Sunday in June. This period seems to fit in with the farming life of the rural evangelists who plough and sow after the summer rains which have usually fallen by the end of January. Twenty-three men attended the course, four of them taking the course for the second time. The various denominations were represented as follows:— Methodist Church of South Africa—12, Bantu Presbyterian Church—8, Congregational Union—1, Presbyterian Church of Africa—1, Order of Ethiopia—1.

The standard of education of the men ranged from Std. II to Pupil Teacher's Certificate I, with one exception. The exception was a chief who had been sent to Lovedale for education by the Native Affairs Department because he could not read or write his own language. We arranged for him to attend the classes of the evangelists and to have special lessons in reading and writing. At the end of the course he was able to read Xhosa and to write slowly. The average age of the students was the same as in past years.

An enquiry among the students about how they came to

apply for a place in the course for evangelism revealed that twelve of them had been approached by their ministers who had received a circular about the course from the Bible School, four had been influenced by ex-students, two had been contacted through the *Preacher's Help* and two through the field-work of the Head.

(ii) *The Course.* The timetable for the course followed the same plan as in past years and all the evangelist students were able to cope with the study involved. The average mark of the whole class was 295 out of 600 in eleven tests and the marks ranged from 96 to 471 out of 600. The students required much more teaching material than they did five or six years ago and the lack of text-books available in both English and Xhosa is a serious handicap. We shall have to consider providing duplicated notes in future.

The timetable covered a 40 hour week. Of this period 14 hours were spent in devotions and Bible reading, 20 hours in study and 6 hours in manual work. With the exception of two hours a week when Rev. J. J. R. Jolobe conducted sermon class in the vernacular, the teaching and supervision were done by the Head.

The students conducted services in the villages of Melani, Upper Gaga, Lower Gaga, Hillcrest, Alice and

on Lovedale and Woodstock farms on Sunday mornings, and they were allowed to accept invitations to conduct revival services on special occasions. Groups of students visited the Hospitals at Lovedale and assisted the resident evangelist there.

(b) Bible Women's Course

As the lady tutor was on furlough the course for Bible Women was not held. Miss Morrison is due back from furlough early in January 1953 and will do field work during the first half of the year. A course for Bible Women is planned for the second half of 1953.

(c) Correspondence Course

There are five students taking this course. Two of them have been to the Bible School and the other three are due to complete the correspondence course with a residential course.

2. SHORT COURSES

There was no field work during the first half of the year as the lady tutor was away on furlough. In the second half of the year the Head conducted courses at Burnshill Bantu Presbyterian Mission, at Wilgespruit for the Transvaal Missionary Association, at Walmer for the African Sunday School teachers of Port Elizabeth, and at Fort Beaufort Coloured Congregational Church. Courses that had been planned for Cunningham B.P.C. Mission and Amatole Basin Methodist Mission were cancelled by the local missionary. An attempt to hold a course at Peddie Methodist Mission failed through lack of response.

3. "THE PREACHER'S HELP"

This paper has been published in English, Xhosa, Sotho, Cizezuru, Xitsonga and Zulu. The Tswana version was abandoned after June on account of the small number of subscribers. Circulars had been sent to missionaries in the area concerned but there was not enough encouragement to continue publishing the version at a loss.

The *content* of the paper has changed. The commentary on St. Luke's gospel was completed in the English version and Daily Bible readings put in its place. This feature will appear in the 1953 vernacular versions. It will give references to biblical portions that can be used for a Sunday School lesson or for a sermon. The series of sermon notes on the Ten Commandments was completed in the English version and a new series started on the Parables. The Notes on Words of the New Testament continue.

In discussing this paper with missionaries that use it, the request was made that it should be *increased in size* and an approach has been made to the Committee for African Literature and to the International Bible Reading Association for grants to make this possible.

A study of the *distribution* of the paper during this year showed that half of the English version goes to Nigeria,

most of the Xhosa version remains in the Cape, half the Zulu version goes to S. Rhodesia, less than a quarter of the Sotho version goes to Basutoland. The Xitsonga version goes mainly to Portuguese East Africa and the Transvaal, while the Cizezuru version goes to S. Rhodesia.

Circulars have been sent to the ministers of the churches that support the Bible School, asking for new subscribers for the paper. The numbers issued in each language were as follows:— English—1073, Xhosa—669, Zulu—435, Sotho—467, Xitsonga—384, Cizezuru—586—a total of 4,214 copies.

During the year the Head relinquished the editorship of *Die Kerkberig*, the monthly Afrikaans magazine of the Congregational Union. This magazine has enabled him to have a clerk in the office at the Bible School, who could do most of the work connected with the accounts and the posting of the *Preacher's Help*. This extra work has had to be fitted into his timetable and he has had to give up publishing the quarterly of Sunday School lessons in Afrikaans that has been one of his most rewarding tasks for the last fifteen years.

4. GENERAL

(i) *Financial Position*. The year has ended with the increased overdraft at the bank. We record with thanks a donation of £100 from the Robert Niven Trust. An extra source of income during the year has been rent for the lady tutor's house. The churches have renewed their grants for 1953.

(ii) *Improvements*. Water was laid on from the Alice Municipal supply via Fort Hare to the Head's house and the Bible School kitchen. The work was done by the Head and the gardeners, so the only cost was for piping. A wood and iron shed was erected next to the pumphouse as a temporary garage from material on hand at the cost of £6 10s. 0d. Some major repairs and routine maintenance need to be done but have not been undertaken on account of the cost.

(iii) *Bursaries*. Eight trainees of the Bantu Presbyterian Church received bursaries from the sum granted by the Church of Scotland. The Methodist Conference bursary Grant was divided among twelve students. The student of the Congregational Union was paid for by the Union. The other two students paid the full cost of the course.

G. OWEN LLOYD.

Jesus is greater than any vision the Church has ever had of Him. His consciousness of the will and power of God, His conception of the possibilities latent in the faith of men, have never yet been fully grasped.

Alexander McLeish.

Sursum Corda

No man taketh (my life) from me, but I lay it down of myself. John 10. 18.

IF there is one fact that seems to stand out with startling and horrible clearness in the New Testament records of the crucifixion of Jesus Christ it is this,—that Jesus was swept along to His cruel death by the passions and prejudices and hates of sinful men. Review the solemn and irresistible march of events during those last fateful hours.

Two days prior to the Passover, the Sanhedrin, that aristocratic body of seventy-one members, composing the chief legislative and judicial court of the Jewish nation, met to devise ways and means of putting an end to Jesus' activities, once and for all. Although this body was notorious for its party strife, full and complete agreement was reached in the matter of the suppression of the Galilean, the sole question being the best way to effect it. A public arrest with Jesus in this recrudescence of his popularity might easily provoke rioting and bloodshed, and the unwelcome interference of the Roman authorities. At this point Judas appeared, offering them a simple and unexpected solution of their problem. He knew the Master's movements and would lead the temple guard in the quiet of night to the place where Jesus would be, and positively identify Him. Blood money was given and the pact sealed.

On the Thursday night the plan was carried out. There was little resistance; the disciples all forsook Him and fled and Jesus was led away to the house of Caiaphas, the high priest. The Sanhedrin was illegally convened at dead of night and the trial that was no trial began. We have had many examples in our own day of unjust trials. Here was the perfect travesty. The court was interested and biased. The judge was also the chief prosecutor. There was no charge. The witnesses were suborned. There were no witnesses for the defence. No friend of Jesus was given a chance of testifying in His favour. The Sanhedrin met at night. The case was heard on the day preceding the Sabbath, on the day preceding the Passover, and twenty-four hours were not allowed to elapse between the trial and the pronouncement of the death sentence. "In desperate anxiety to get Jesus out of the way before there should be any chance of a popular rising in His favour, His accusers flung principle to the winds and tore justice to shreds." (J. S. Stewart)

Thus ended the ecclesiastical trial, and now began the civil trial before Pilate. Only he could give the order confirming the death sentence which the Sanhedrin had passed on Jesus. Pilate demanded to know the charge. The Jewish leaders cunningly changed the original charge of blasphemy to one of insurrection and rebellion against

Caesar. Pilate examined the prisoner and pronounced the verdict, "Not guilty." But the pressure of the mob inspired by the Jewish leaders to cry for the crucifixion of Christ proved too great for Pilate and after trying to evade his responsibility by sending Jesus to Herod, and to compromise with the mob, first by having him beaten and then by offering them their choice of either Jesus or Barabbas, he finally capitulates and signs the required papers that would send Jesus to His death.

The Roman soldiers now took over. They marched the beaten, bruised and blood-stained prisoner through the city and out to the hill of Calvary, where He was nailed to the cross and where He hung until he was dead.

Here surely is a concatenation of definite historical events. We know all the actors in the drama. We can even discern the sins and passions of those responsible for His death; the greed of Judas; the moral cowardice of Pilate; the priestly exclusiveness and intolerance of Caiaphas; the unreasoning hatred of the mob; the spiritual blindness of the Roman soldiers who tossed their dice at the foot of the cross where the heart of God was being laid bare.

There seems to be no weak link in the chain of events which encompassed the death of Christ. And yet, in spite of the tremendous weight of evidence to the contrary, Jesus says "No man taketh my life from me, but I lay it down of myself." Jesus meant that these historical forces were not the deciding factor. At any stage He could have halted this seemingly inevitable march to the cross. He need not have set His face steadfastly to go to Jerusalem; He need not have condemned the Pharisees so vehemently or cleansed the Temple so drastically. He need not have allowed Judas to betray Him; twelve legions of angels could have prevented His arrest. To Peter He said, "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" He need not have condemned Himself out of His own mouth before Caiaphas, And how clearly do we see this before Pilate! "Pilate went again into the Judgement Hall and saith unto Jesus, whence art thou? But Jesus gave him no answer. Then said Pilate unto Him 'Knowest thou not that I have power to crucify Thee and have power to release Thee?' Jesus answered 'Thou couldst have no power at all against me, except it were given thee from above.'"

As Dr. Stewart has well said, "Jesus was not driven to His death; He went in the freedom of His own unconquered soul. It was no helpless victim of cruel circumstances who died on Calvary, for in that sacrifice . . . Jesus Himself was priest and willingly laid down His Soul upon the altar."

The arrest in the garden, the insult in the Judgement Hall, the torture on the Cross, to all these He submitted

voluntarily. What then was the meaning of it all? Why did He thus suffer if He were not forced to do so? Perhaps a personal experience may help us.

During my time in Burma in the war years, I was accompanied by a Maniporean scout. We travelled hundreds of miles together through difficult country and shared many dangers. I had an implicit trust in him and we became fast friends. We were quite prepared to die for each other. The war abounded in this kind of devotion.

But Calvary is the unique instance of a more wonderful kind of devotion. For there Christ identified Himself with men, not on account of their virtues but on account of their sins. He refused to be separated from them even in their last greatest deed of iniquity, and dying, prayed that they might be forgiven. And by that vicarious suffering, by that free and voluntary act, the Son of God has revealed His Father's love for all men everywhere—has

revealed the ground-work and pattern of pardon for sins committed and eternal life for all who love and trust Him. "If ye love me, keep my commandments" said Christ. That is your criterion. Keep your eyes fixed on the Cross. Then no words of mine will be needed to persuade you. Then will the power of sin be broken and you shall not lack inspiration to all true and heroic service, but will feel constrained to say.

Forbid it Lord that I should boast

Save in the death of Christ my God.

All the vain things that charm me most

I sacrifice them to His blood.

Were the whole realm of nature mine,

That were an offering far too small.

Love so amazing, so divine

Demands my soul, my life, my all.

J. Donald MacTavish

Teachers and Politics

A STATEMENT BY THE SUPERINTENDENT-GENERAL

IN the *Education Gazette* of the Cape Province, dated 4th December, 1952, appears a statement issued by the Superintendent-General of Education, giving warning against political propaganda in Native Schools.

The statement is of great importance, so we copy it in full:

NATIVE SCHOOLS : WARNING AGAINST POLITICAL PROPAGANDA

It has been brought to my notice that in certain districts a number of teachers are active in encouraging disobedience or resistance to the laws of the State, and that in certain schools Native teachers are using their position to further political aims, or to contaminate the minds of the pupils entrusted to them with subversive doctrine.

I regard such action on the part of the teachers as a flagrant breach of trust, and a serious threat to further expansion in Native education, or even to the further maintenance of the educational structure built up in the last fifty years. Fortunately for Native education these teacher-agitators form only a small minority.

Let me remind teachers that 98 per cent of the schools in the Cape Province are mission schools entirely dependent for their continued existence on funds provided annually, not by the Province, but by the Central Government. Mission schools in any location, or in any district, can expect to continue to enjoy security for only as long as they merit the trust and the confidence of the State.

Irrespective of any action I may have to take against teachers, it will be most unwise from the professional stand-point for any teacher to alienate the sympathy of the authorities, or to flaunt the goodwill of the government

which now provides the funds not only for the maintenance of schools but for the establishment of all services operating in Native areas.

I consider that teacher-agitators, even though a small minority, will bring discredit upon the teaching profession as a whole, and will ultimately undermine security of employment for all. For this reason all sober-thinking teachers should oppose the teacher-politician with all their strength, both in their own interests and in the interests of their schools.

I wish to draw the attention of teachers specifically to Section 353 and 377 *bis* of the Consolidated Education Ordinance, relating to disciplinary action against teachers. Section 353 (a) (vii) provides for action against a teacher who "uses his position as a teacher to further private or party political aims or to encourage disobedience or resistance to the laws of the State."

Section 353 (c) read with Section 185 (b) of the Education Ordinance, provides for the taking of action against a teacher for any reason which appears good and sufficient to the Superintendent-General of Education.

Section 377 *bis* reads as follows:—

"Any teacher who, after due warning by the Superintendent-General of Education, acts or continues to act in a manner harmful to the best interests of the school in which he is employed or of education generally shall be deemed to be guilty of misconduct and may be dealt with in the manner in which he can be dealt with for any other form of misconduct under this ordinance."

Any teacher, therefore, who takes part in subversive activities, or identifies himself with a political body that

encourages disobedience or resistance to the laws of the State, or becomes a member of an association affiliated with such a political body, or introduces literature of a political or subversive nature into the schools, or encourages political activity or propaganda amongst the pupils in the schools may render himself liable to disciplinary action under the aforesaid sections.

Further, I have to warn the managers concerned, as well as principal teachers, that if any school is found to lend itself to political or subversive activity of any kind, or allows itself to be used as a ground for the dissemination of poli-

tical or subversive propaganda, I may be compelled to authorise the immediate withdrawal of all the government grants it now enjoys.

I issue this general warning in order to protect the interests of the vast majority of teachers who place their profession before politics, and to secure the best interests of Native Education in general.

W. DE VOS-MALAN.

Superintendent-General of Education.

19th November 1952.

“Seriously and Impartially”

(Wise words from the Bishop of Pretoria's recent charge to his diocese.)

THE present situation is that a large section of the population of our country feel that they have certain grievances and that they are being unjustly treated. I do not intend to attempt to say whether these grievances are justified, but I urge that it is the duty of all who have any voice in the way our country is governed, no matter how small that voice may be, to consider the facts as seriously and impartially as they can. This large section of the community, which has no political rights, has chosen the only way open to it of expressing its views about laws which it considers to be unjust, and it has done so by intentionally breaking some of those laws. As Christians we are probably divided as to whether it is right in any circumstances to set out to disobey the laws of the State. The State is divinely sanctioned, and obedience to the law of the State is one of man's highest duties. The Jews tempted our Lord to break a law which they did not like, but this He refused to do. It is therefore possible to argue that a Christian ought always to obey every man-made law, no matter how much it may go against his conscience to do so. But in my judgment there are occasions when the laws of the State become so onerous that a Christian is compelled to obey the voice of God, expressed through his own conscience, rather than the laws of man. I have never heard it suggested that St. Peter and the Apostles were morally wrong when they refused to refrain from teaching in Christ's Name and said that “they must obey the voice of God rather than men.” Their consciences compelled them to do this, and they had to bear the consequences. One thing is quite clear. It is the State's duty to ensure that the laws are kept, and it must punish those who break the laws whatever may be their motive.

In the present circumstances it would be difficult to condemn men who freely of their own consciences decided that they must take part in the Civil Disobedience Movement, though personally I should judge that it would be unwise for them to do so, because it is their duty not only

to consider the consequences to themselves, but they must also remember that their action will almost certainly have far reaching consequences on the lives of scores of other people. Whatever may be the motives and the ideals of those who have started this movement, I believe that it will be impossible for them to prevent the control of the movement passing to less responsible hands, and once that happens the result will be violence and blood-shed and a great deal of suffering to innocent people. I am not in a position to know whether the recent rioting in various parts of the country has had anything to do with the Civil Disobedience Movement, but the effect of that rioting should be an awful warning to leaders of every section of the community.

Whatever may be the outcome of this particular Movement, the causes which have prompted it are a deep-seated sense of grievance and frustration. These causes must be removed. If they remain the country will continue to suffer from a septic wound which will seep away its vitality. We must all work for such conditions that men of every section of the community will be able to feel that they dedicate themselves to building up a civilization on foundations whose builder is God, because unless we build on the rock of eternal truths nothing we build will last. In our own day we have seen attempts being made to build new orders and new systems not on rock but on sand, and we know that when the storm came what at first looked all-powerful came toppling down. We have each a share of the responsibility to create those conditions in which our country can go harmoniously forward to whatever destiny God has prepared for it. However small, however unimportant our own part may seem it is an essential part of God's plan and He depends upon us fulfilling our particular share with wisdom and courage. Let us pray that as individuals, and corporately as a Diocese, we may be able to fulfil a little more perfectly God's purpose for making South Africa “one in Christ.”

Four Men in One

A SKETCH OF THE LIFE OF DR. ALBERT SCHWEITZER

By Dr. R. H. W. Shepherd

IT is sometimes said that the present age is devoid of men of outstanding genius. That notion collapses when one remembers that to our age belongs a man like Dr. Albert Schweitzer. The America review, *Life*, described him recently as "the greatest man in the world." He combines the lives of four men in one, being a doctor of divinity, a doctor of philosophy, a doctor of music and a doctor of medicine. He is a theologian and philosopher of the front rank, a musician of world-wide fame and one of the foremost of missionaries.

He was born in 1875, in Germany. His father was for fifty years pastor of the same church in the Munster Valley. Young Schweitzer had a singularly happy boyhood, his father and mother being both spiritually-minded and liberally-minded people.

The child early showed great musical gifts. He began to receive lessons on the piano when he was five years of age; when he was seven he could play hymn tunes on the harmonium, with harmonies which he supplied himself. When he was eight, while his legs were hardly long enough to reach the pedals, he began to play the organ. When he was nine he took the place of the organist in his father's church at a service. It is no wonder then that in time he became one of the greatest organ players in the world.

While still a boy an incident occurred which left its mark on his life. He and another boy, as boys will, had a fight, with their school-fellows looking on. It was a wild fight, a mixture of wrestling and boxing. At last Schweitzer, who was the heavier of the pair and with better wind and muscle threw his opponent on the ground and sat on him. "There," he said, "that's finished you." The other boy, white and spent, retorted, "Yes; but if I had meat-broth to eat twice a week like you do, perhaps I could have finished you instead." That remark cut into Schweitzer's soul. He felt ashamed and walked off as if he had lost. "Yes," he thought, "it's true. I get plenty of good food. I'm strong and fit. That other chap doesn't get enough to eat. They're a big family and they're poor. He hasn't had half the chances I've had. It's not fair really. Perhaps he could have beaten me if we'd started equal."

As a youth he went to Strassburg University. While a student it struck him as incomprehensible that he should be allowed to live such a happy life while so many people around him were suffering. Then one brilliant summer morning when he was at home in the parsonage, in 1896, when he was twenty-one years of age, the thought came to him that he must not accept that happiness as a matter of course, but must give something in return for it. Proceed-

ing to think the matter out with calm deliberation, while the birds were singing outside, he settled with himself before he got up that he would consider himself justified in living till he was thirty for science and art, in order to devote himself from that time forward to the direct service of humanity. He did not then settle what form his service should take, but in his spare time he engaged in a good deal of social work.

When twenty-four years of age he took his degree of doctor of philosophy. He was urged to become a specialist in philosophy, but he felt that this would involve the giving up of preaching, and that he could not bear. "To me preaching was a necessity of my being. I felt it as something wonderful that I was allowed to address a congregation every Sunday about the deepest questions of life." He became a divinity student. While still a student he was appointed assistant in the church of St. Nicholas in Strassburg. The ministers of the church were two ideal men, Mr. Knittel and Mr. Gerold. One of his duties was to take the afternoon service which few attended. To these small companies he used the intimate style of preaching he had inherited from his father. Another duty was to take the confirmation class for young communicants.

In 1902 he became a lecturer in theology in Strassburg University. Soon afterwards, when he was about twenty-seven years of age, he published his great book, *The Quest of the Historical Jesus*. This book established his fame. To many the closing words of that book are unforgettable: "He comes to us as of old, by the lake-side, he came to those men who knew him not. He speaks to us the same words, 'Follow thou me!' and sets us to the tasks which he has to fulfil for our time. He commands. And to those who obey him, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their experience who he is."

While still a lecturer in theology, he finished a great book on Johann Sebastian Bach, the eminent composer. One of the marvels of Schweitzer's life is that he seems able to carry on several mighty tasks at one time. Those years as lecturer, preacher and musician were full and happy years. But he turned his back on it all.

One day, when he was twenty-nine, he found on his writing-table in the college where he was lecturing on theology, one of the green-covered magazines in which the Paris Evangelical Society reported every month on its activities. "Someone," he recorded, "used to put it on my table knowing that I was specially interested in this

Society on account of the impression made on me by the letters of one of its earliest missionaries, Casalis by name, when my father read them aloud at his missionary services during my childhood. That evening in the very act of putting it aside that I might go on with my work, I mechanically opened this magazine. . . . As I did so, my eye caught the title of an article, 'The Needs of the Congo Mission.' " It was an appeal for workers to carry on in the northern province of the Congo Colony. "The article finished," says Schweitzer, "I quietly began my work. My search was over." He determined to study medicine in order to be a medical missionary. And so it came to pass, that when over thirty years of age, he became a student of medicine with Africa as his goal.

To give up preaching and lecturing was a great hardship. To this day he cannot look at the windows of the room in the university where he used to deliver his lectures.

Dr. Schweitzer's life of action is the direct fruit of his life of thought. He has a great principle—Reverence for Life—which lies at the back of all his activity in the service of men. The man who works under that principle accepts as being good: to preserve life, to promote life, to raise to its highest value life which is capable of development; and as being evil: to destroy life, to injure life, to repress life which is capable of development. Reverence for life, therefore, comprehends within itself everything that can be described as love, devotion and sympathy whether in suffering, joy or effort.

When Dr. Schweitzer offered to the Paris Evangelical Missionary Society for service in Africa, difficulties arose. Because of his published works, his theological views were well known, and in some respects they were not orthodox. Serious objections were raised to his theological standpoint by members of the Committee. It was resolved to invite him to appear before the Committee so that an examination might be held on his beliefs. Schweitzer declined to comply, but offered to make a personal visit to each member of the Committee, "so that conversation with me might enable them to judge clearly whether my acceptance really meant such terrible danger to the souls of the Negroes and to the Society's reputation." He spent several afternoons visiting the members. Some gave him a chilly reception. The majority were friendly but doubtful. The matter was finally adjusted by the candidate's assurance that he only wanted to be a doctor and that as to everything else he would be as mute as a fish.

In March 1913 he set off for Africa along with his wife. His forethought is shown by the fact that he took with him 2000 gold marks, although his wife urged him to take only paper money. He said he would take gold because if war came it would retain its value anywhere.

He went to Lambarene on the Ogowe River, on the West Coast of Africa. There had been great developments in

the timber trade of that region. The necessary buildings for his medical work were not waiting. His first consulting-room was an old fowl-house. From the first he was beset with sick people. Schweitzer found that physical misery was much more common among Africans than he had expected.

He tells us of some of his first patients and helpers. One of his African assistants advised him not to take as patients those whose case was hopeless. Their death would adversely affect his reputation. He did not, of course, follow the advice, but was careful not to hold out any hope of recovery to the patient or his relatives if the case was really hopeless. If death occurred without such a warning, then it was concluded that the doctor did not know the disease. If, after all, the patient unexpectedly recovered, so much the better for the doctor's reputation: he could cure even fatal diseases.

Schweitzer insisted on making his patients, if they were able at all, give a contribution to the work of the hospital, either money or bananas or eggs, etc. He found they appreciated far more what they paid for, even though they could give only a little.

Schweitzer soon found that the missionaries on the field had little concern about questions of mere dogma. When they met in Synod their discussion bore on the practical problems of how to secure real Christianity in their districts. Even those strict in their views laid aside their mistrust of Schweitzer. Soon he was invited to take part in preaching, to his intense joy. Later he was asked to join in the deliberations of the Synod. One day indeed he was asked his opinion on a doctrinal point. When he had stated his views an African colleague suggested that the matter was really outside the doctor's province "because he is not a theologian as we are."

On 5th August 1914 war broke out. The same evening he was informed that he and his wife must consider themselves prisoners of war: they were Germans working in French territory. The other missionaries, being mostly French, could go on with their work.

On the day after his work was stopped, Schweitzer turned to the writing of a great book on the Philosophy of Civilisation. In this book he develops his great principle of Reverence for Life. Later he was allowed to resume his medical activities, but in 1917 he and his wife were sent to a prison camp in France.

Before he left Lambarene he gave his manuscript to an American missionary, but he spent two nights making a synopsis in French. At the camp in the South of France his baggage was searched, and the guard found a French translation of Aristotle's *Politics*. The guard was incensed. "Why, it's incredible," he said, "they're actually bringing political books into a prisoner of war camp!" Schweitzer explained that it was written before the time of Christ.

"What!" said the guard, "people talked politics as long ago as that?" When he was assured by an officer that this was true, the guard declared, "Anyhow we talk them differently to-day from what they did then, and, so far as I am concerned, you can keep the book."

Schweitzer became the camp doctor. He went on writing the *Philosophy of Civilisation*. His health, however, greatly suffered, and when at last he was permitted to go to Germany he was a sick man. The spirit of Schweitzer is revealed in an incident that marked his leaving of the prisoner of war camp. Here are his own words: "At the station at Tarascon we had to wait for the arrival of our train in a distant goods-shed. My wife and I, heavily laden with baggage, could hardly get along over the shingle between the lines. Thereupon a poor cripple whom I had treated in the camp came forward to help us. He had no baggage because he possessed nothing, and I was much moved by his offer, which I accepted. While we walked along side by side in the scorching sun, I vowed to myself that in memory of him I would in future always keep a look-out at stations for heavily laden people, and help them. And this vow I have kept. On one occasion, however, my offer made me suspected of thievish intentions!"

Schweitzer was troubled, when he reached Germany, because he had contracted a lot of debts in seeking to keep the work at Lambarene going. It was suggested that he should give lectures and organ recitals. This he proceeded to do, and met with outstanding success. He found he had lost none of his power on the organ. To-day he is able to keep a staff working at Lambarene by the money he makes from lecturing, organ playing and the sale of his books when in Europe on furlough.

To-day he is a world figure, with an enormous correspondence. When returning from one furlough he took on board ship four potato sacks of letters to be answered.

The work at Lambarene has greatly increased in scope. He has now a numerous staff of doctors and nurses. Large hospital buildings have been erected. There he and his colleagues specialize in the treatment of sleeping sickness. This hospital he was able to build by playing the works of Bach on the great organs of Europe.

At the age of seventy-five he still continues his work in Africa. He holds that all who have suffered must seek to ensure that those who in Africa are in bodily need should get the help that came to themselves. "In reliance," he has declared, "upon the elementary truth which is embodied in the idea of 'The Brotherhood of those who bear the mark of pain,' I ventured to found the Forest Hospital of Lambarene."

—*Imvo Zabantsundu.*

MARGARET WRONG PRIZE

This Prize will be offered annually by the Trustees of the Margaret Wrong Memorial Fund for original literary work by writers of African race living in a part of Africa to be decided upon each year by the Trustees.

REGULATIONS FOR 1953

1. A silver medal and a money prize not exceeding £5 will be offered in 1953.
2. In 1953 manuscripts are invited from the Union of South Africa, the High Commission Territories and Madagascar.
3. The length of manuscripts should be not less than 5000 or more than 15,000 words.
4. The language may be English, Afrikaans or French.
5. The manuscript must be of an imaginative character or descriptive of African life or thought, and suitable for general reading.
6. Each manuscript should be accompanied by a statement signed by the author declaring that it is his own unaided work and has not previously been published.
7. Manuscripts should be addressed:

"The Margaret Wrong Prize,"
c/o The International Committee on
Christian Literature for Africa,
2, Faton Gate, London, S.W.1.
8. Manuscripts must reach the London Office of the International Committee on Christian Literature for Africa before 31st December 1953.
9. In the award of the Prize the decision of the Trustees will be final.

Of Prayer.

Christian prayer is fellowship with God, whether in meditation, thanksgiving or petition, where we behold the greatness of God and become partakers of that greatness, where we see the patience of God and become partakers of that patience, where we understand the purpose of God and make ourselves servants of that purpose, where we discover the creative joy and power of God and become endowed with His creative joy and power, where we feel the love of God for the world and begin to taste something of that concern which lifts us out of our smallness and narrowness, out of our self-concern and indifference, into a broadening and deepening compassion for men as individuals and as society.

(Nels Ferre).

New Books

Return to Christianity, by Nels F. S. Ferre. (S.C.M. Press, 92 pp. 5/-).

In a brief foreword to this searching little book Dr. Micklem, of Mansfield College, Oxford, describes it as an introduction to Dr. Ferre's teaching which "offers a radical Christian approach to the perplexities and duties of our time." It would, perhaps, be unfortunate if this were taken to suggest that the message of the book is the distinctive teaching of any one man, for it is simply a realistic interpretation of what Christ's message is and involves for all who accept it. It has, it is true, a directness and a pungency of its own, which on occasion recall some of the Old Testament prophets, and make it very stimulating reading. There are secondary points which will provoke the strictures of some:— the continual use of *agape*, for instance, to signify the "unlimited, objective, self-giving," Love of God, will possibly irritate more people than it will help, for they will ask why they should acquiesce in surrendering to the debasement of the richest coin in the currency of our language. The occasional clumsiness and turgidity of style is, perhaps, to be condoned, (as here and there with St. Paul), on the ground that the intensity of the feeling is struggling for expression. It is the duty of a prophet to be forceful, but it may be questioned whether it helps when he slips over into exaggeration. Is it not, for example, too sweeping to say of the older theology, "Because it worshipped God the defeated Creator traditional theology could not believe that the Gospel applied in a revolutionary way to all human relations," when so many who were raised in it have surrendered so much or have gone to the ends of the earth to prove that it did? It sounds ungrateful, somehow, and adds no force to the tirade. But, as has been said above, these are minor things when put against the real power and searching stimulus of the book. It is compact with the conviction that "we Christians have failed to understand or accept the nature both of our message and of the Christian community," and so it says some stern things:—

"(Of Love) Here is an absolute that lacks nothing but being embodied in history."

"(Of the Church) Our real question is whether we shall support this institution as it is, change it, or create a new one. When we are tempted to accept the last choice, we remember, however, how the reformers and founders of new institutions usually end up by having founded another sect. But we definitely cannot accept the situation as it is. The institution must be reformed or destroyed. The storms of our era may continue to sweep away an apostate organisation."

"The church that loses its faith in the eternal is no longer a church but a club. The message of the church that

condemns unsparingly is by its very nature the message that utterly saves."

"If we sought God's Kingdom first and lived more deeply in the Holy Spirit, we should have a concrete Christian fellowship that would surprise our faithless hearts."

"It is quite all right to talk about the value of man, cooperation, the unity of mankind, and to belabour totalitarianism, individualism, and ethnocentrism or cultural parochialism, but such talk will not change the scene in the depths of men's hearts or provide the power either to change the social patterns or to maintain them during storm and stress. What the world needs is responsibility through faith in an absolute, eternal authority. What it needs is dynamics from the divine dimension. What it needs is the motivation which comes only from being lifted and led by a Power beyond both self and society."

This book has a value altogether out of proportion to its size.

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Christ's Hope of the Kingdom, by Alexander McLeish, (World Dominion Press, 165 pp. 6/-).

Few men are as well qualified as Mr. McLeish to review the world-wide Christian enterprise as a whole. He has worked for years with the men behind the World Dominion Movement and is the Survey Editor of its most valuable press. His surveys of various mission fields have been as valuable as his emphasis on the planting and development of indigenous churches has been statesmanlike. Many people connected with various forms of missionary endeavour set great store by his earlier book, *Jesus Christ and World Evangelisation*.

This new book is one for which to give thanks. It is capable of clearing up so much for so many. It starts from the conviction that the completion of the Church's task of world-wide evangelism is bound up with Christ's sure Hope of the Kingdom of God, the one in Christian activity, the great unfinished task, and the other in Christian theology, the great misunderstood doctrine. Its first section is devoted to a full and careful study of just what the New Testament has to say about this great Hope. This is a thorough piece of Bible study, a model of its kind, unusually illuminating and genuinely exciting.

The second section deals searchingly with the present-day situation, and tries to establish what priorities it calls for in the Church's action. The difficulties are faced with honesty, and a practical programme outlined.

If you are making any attempt to take Christ and His challenge seriously, Reader, get this book; it is full of light and inspiration and guidance. It should be in the handbag of every moral-rearmamentarian. It would be a most acceptable gift for your minister. But read it yourself, anyhow.

APARTHEID

(We are indebted to the "Star" for this interpretation of Apartheid as it appears to Alan Paton.)

Black man, we are going to shut you off ;
We are going to set you apart, now and forever.
But we mean nothing evil towards you.

You shall have your own place, your own institutions.
Your tribal customs shall flourish unhindered.
You shall lie all day long in the sun if you wish it.
All the things that civilization has stolen
Shall be restored ; you shall take wives
Unhindered by our alien prohibitions.
Fat-bellied children shall play innocently
Under the wide-branching trees of the lush country
Where you yourselves were born.
Boys shall go playing in the reed lagoons
Of far Ingwavuma, the old names
Shall recover magic : milk and honey
Shall flow in the long-forsaken places.
We mean nothing evil towards you.

A fresh new wind shall blow through your territory.
Under your hands, freed from our commandment,
You shall build what will astonish you.
The ravished land shall take on virginity ;
The rocks and the shales of the desolate country
Shall acquire the fertility of the fruitful earth.
Chance-gotten children shall return to the womb
To re-emerge with sanctions and lead pattern lives.
Morality shall be recovered ; the grave
And fearless bearing ; the strange innocence
Of the tribal eyes ; and all the sorrows
Of these hundred years shall pass away.
This is our reparation, our repayment
Of the incomputable debt.
We mean nothing evil towards you.

Ah, you for whom we make this reparation
We ask you secretly, can you not make a magic
That will make conscience sleep, or make fear sleep ;
Or will let sleep the frowning vigilant eyes ?
Or will some siren voice from the great North
Let call, taking you back in glad migration
With songs and dances to the ancestral home
For we mean nothing evil towards you.
Our resolve is immutable ; our hands tremble
Only with the greatness of our resolution.
We are going to set you apart, now and for ever.
We mean nothing evil towards you.

LOVEDALE NOTES

Staff Changes—The close of the session saw the close of the service of certain members of Staff. Mr. E. H. McAllister has resigned from the High School to accept a post in Cape Town. Miss Mdingi has resigned her post as Assistant to the Lady Superintendent, and Miss Cynthia Moss of the Bookstore has left to be married. Mrs. E. Barnard, after five years of valuable service in the Training School has resigned ; and the temporary appointments of Mrs. Bundy and Mrs. Lloyd in the same school have come to an end. Miss Mdledle's spell as temporary Librarian has also finished. We wish much happiness to all who are going to new spheres, with thanks to them and to those who will still remain in our midst.

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Completers' Social. The usual Social was held at the end of the session ; but this year's was probably one of the best we have had. It was marked, among other things, for three very fine speeches—one by Professor D. D. T. Jabavu, to whom Ernest Shai replied on behalf of the Students ; and the third, a few remarks by Dr. Pradervand General Secretary of the World's Presbyterian Alliance, who was on a brief visit to Lovedale.

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Henderson Memorial Church. Many donations, including a legacy of £555, have been received during 1952. It is hoped, despite increasing costs, to begin work on part of the Church in 1953.

COMMUNISM

For many months we have published in our columns extracts from the two Reports of a Commission appointed by the Church of Scotland to inquire into the teaching and practice of materialistic Communism. These extracts have been much appreciated by many of our readers, and enquiries have reached us as to whether the Reports could be had in book form. We are pleased to announce that the Reports have recently been published by the Student Christian Movement Press. The first is entitled, *The Challenge of Communism* and is published in London at the price of 4/-. The second bears the title, *The Church under Communism* and is published at 5/-. Enquiries for these books will be welcomed at the Bookstore, Lovedale, C.P. They are the most illuminating books known to us which treat of Communism.

Even the loneliest pathway is not trackless. There are footprints for your guidance ; and they are His !

John Stuart Holden.